

Buddha Pronounces the Mahāyāna Sūtra of the Holy Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī

Translated from Sanskrit into Chinese in the Northern Song
Dynasty
by
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Thus I have heard:

At one time the [World-Honored One](#) was dwelling in the [Anāthapiṇḍika Garden](#) of [Jetavana Park](#) in the city kingdom [Śrāvastī](#), together with a group of 1,250 great [bhiksus](#). As recognized by the multitudes, all of them were great [Arhats](#) who, with no more [afflictions](#), had ended their [discharges](#), acquired benefits for themselves, and totally liberated their minds. Also to the assembly to hear the [Dharma](#) came honored [Bodhisattva-Mahāsattvas](#) with vast wisdom and sublime virtues, complete in their majestic deportment. At the head of the assembly was Great Wisdom Mañjuśrī Bodhisattva-Mahāsattva. At that time Śākyamuni [Buddha](#) sympathetically considered all the sentient beings that would live a short life in future times. In order to let them acquire the great benefit of increased lifespan, He decided to pronounce, for their sake, the inconceivable, secret, profound, subtle, victorious Dharma.

At that time the World-Honored One said to Great Wisdom Mañjuśrī Bodhisattva, "All of you, hearken! Going west from this southern continent, [Jambudvīpa](#), passing countless Buddha Lands, there is a world named Immeasurable Store of Virtue. That land is magnificent, adorned with multitudinous treasures, pure and superb, peaceful and joyous, foremost in exquisiteness, surpassing all the lands in the [ten directions](#). In that world of Immeasurable Store of Virtue is a Buddha named Infinite-Life Resolute Radiance King Tathāgata, who has realized [anuttara-samyak-saṃbodhi](#). He is now living in that world. Exuding great lovingkindness and compassion, He expounds the wondrous Dharma for the sake of sentient beings, enabling them to acquire excellent benefits, peace, and joy."

Moreover, the Buddha said to Mañjuśrī Bodhisattva, "Now in this world of Jambudvīpa, the human lifespan is 100 years, but many commit evil [karma](#) and die prematurely. Mañjuśrī Bodhisattva, if there are sentient beings that have seen this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata* [Dhāraṇī](#) and heard the name of this [Tathāgata](#), their virtue will be superb. Suppose they accept and uphold this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*. It matters not whether they themselves have copied it or have had others copy it, whether they enshrine the Sūtra in their own houses, in tall buildings, or in the halls of ashrams, or whether they read and recite it, honor it, make obeisance, or give offerings to it of various kinds of wonderful

flowers, incense for burning, powdered incense, solid perfumes, garlands, and so forth. If those who expect to live a short life can copy, uphold, read and recite this Sūtra, and give offerings and make obeisance to it with an aspiring mind, such individuals will be able to increase their lifespan to 100 years.

"Furthermore, Mañjuśrī Bodhisattva, if there are sentient beings that have heard the name of the Infinite-Life Resolute Radiance King Tathāgata and can recite his name 108 times with an aspiring mind, the short lifespan of such sentient beings will be extended. If there are those who have only heard His name and believe, accept, and honor it with an aspiring mind, such individuals can also have an increase in their lifespan.

"Furthermore, Mañjuśrī Bodhisattva, suppose there are those who, without momentary wavering, constantly and sincerely think of and seek the wondrous Dharma. Good men and women, all of you should hearken. For your sake, I now pronounce the 108-syllable Dhāraṇī of the Infinite-Life Resolute Radiance King Tathāgata:

namo bhagavate aparimita-āyur-jñāna-suviniścita-tejo-rājāya | tathāgatāya-
arhate samyak-saṃbuddhāya | tad-yathā (oṃ puṇya mahā-puṇya | aparimita-
puṇya | aparimita-āyur^h-puṇya-jñāna-saṃbhāro'pacite |)* oṃ sarva saṃskāra
pariśuddha dharmate gagana samudgate | svabhāva viśuddhe mahā-naya
parivāre svāhā ||

"Mañjuśrī Bodhisattva, if there are those who themselves copy or have others copy this 108-syllable Dhāraṇī of the Infinite-Life Resolute Radiance King Tathāgata or who enshrine this Dhāraṇī on the top of a tall building or at a pure, clean place in the hall, adorn it according to the Dharma, and make various kinds of offerings, such individuals who expect to live a short life will be able to gain longevity, fulfilling the lifespan of 100 years. Individuals such as these, after their lives have ended here, will be able to be reborn in the Buddha Land of that Infinite-Life Resolute Radiance King Tathāgata, the world of Immeasurable Store of Virtue."

When Śākyamuni Buddha was pronouncing this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, there were 99 [koṭi](#) Buddhas who, with one mind and in one voice, also pronounced this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*. And meanwhile, there were 84 koṭi Buddhas who, with one mind and in one voice, also pronounced this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*. And meanwhile, there were 77 koṭi Buddhas who, with one mind and in one voice, also pronounced this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*. And meanwhile, there were 66 koṭi Buddhas who, with one mind and in one voice, also pronounced this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*. And meanwhile, there were 55 koṭi Buddhas who, with one mind and in one voice, also pronounced this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*. And meanwhile, there were 44 koṭi Buddhas who, with one mind and in one voice, also pronounced this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*. And meanwhile, there were 36 koṭi Buddhas who, with one mind

and in one voice, also pronounced this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*. And meanwhile, there were 25 koṭi Buddhas who, with one mind and in one voice, also pronounced this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*. And meanwhile, there were koṭis of Buddhas as numerous as the sands of ten Ganges, who, with a unanimous mind and voice, also pronounced this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*.

[The Buddha continued,] "Furthermore, if there are those who themselves copy or have others copy this Dhāraṇī Sūtra, such individuals will never fall to hell, the ghost world, the animal kingdom, or the dominion of [Yama](#), lord of the underworld. They will never again undergo the evil retributions of those evil [life-paths](#). Individuals such as these, because of their virtue from having copied this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, will have past-life knowledge, continuing rebirth after rebirth, life after life, wherever they will be reborn. If there are those who themselves copy or have others copy this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, the virtue achieved by such individuals will be no different from that of copying 84,000 Dharma in [store](#). If there are those who themselves copy or have others copy this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, the virtue achieved by such individuals will be no different from that of constructing 84,000 treasure pagodas. If there are those who themselves copy or have others copy this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, because of this virtue, their karma, if any, of falling to the five hells of uninterrupted suffering, will all be expunged. If there are those who themselves copy or have others copy this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, such individuals will not fall under the rule of the [māra-king](#) and his retinue or walk the life-paths of [yakṣas](#) and [rakṣasas](#). They will not die accidental deaths and will never receive those evil retributions mentioned above. If there are those who themselves copy or have others copy this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, 99 koṭi Buddhas will appear before such individuals at the end of their lives, to receive them to be reborn in the land of that Buddha. You should not doubt what I say. If there are those who themselves copy or have others copy this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, such individuals will never assume a woman's body in their future lives. If there are those who themselves copy or have others copy this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, such individuals will constantly be followed and protected invisibly by the [four god-kings](#): in the east is lord of [gandharvas](#), the god-king Upholding the Kingdom; in the south is lord of [kumbhāṇḍas](#), the god-king Increase and Growth; in the west is lord of great [dragons](#), the god-king Broad Eye; and in the north is lord of yakṣas, the god-king Hearing Much.

"If there are those who, for this Sūtra, can give a small portion of their wealth as alms, they in effect give others all of the [seven treasures](#), which include gold, silver, vaiḍūrya, conch shell, emerald, coral, and amber, filling up the [Three-Thousand Large Thousandfold World](#). Furthermore, if there are those who make offerings to this Sūtra, they in effect make offerings to the entire true Dharma store. If there are those who would present the superb seven treasures as offerings to the [past seven Buddha-](#)

[Tathāgatas](#): Vipasyin, Śikhin, Visvabhū, Krakucchanda, Kanakamuni, Kāśyapa, and Śākyamuni, who were Arhats and Samyak-Saṃbuddhas, the quantity of the merit they would achieve can never be known by measurement. Similarly, if there are those who make offerings to this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, the limit of their merit can never be known by measurement. As in the water of the four great oceans, the number of drops can never be known.

"If there are those who copy this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, make offerings, uphold it, and read and recite it, the limit of the virtue they have achieved cannot be known by measurement. If there are those who copy this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, the place where they are has the status of a treasure pagoda containing the relics of the true bodies of Buddhas. That place is worthy of paying respects and making obeisance. If there are sentient beings that have heard this Dhāraṇī, they will never again assume unfortunate life forms, such as birds, four-legged creatures, or multi-legged creatures. They will swiftly attain anuttara-samyak-saṃbodhi, from which there will be no regress.

"Furthermore, if there are those who have accumulated the seven treasures such as gold, silver, vaiḍūrya, conch shell, emerald, coral, and amber, piled up as a wonderful high mountain, can give all away as alms, the quantity of the merit they have achieved cannot be known by measurement. Similarly, if there are those who, for this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī*, can give alms, the limit of the merit they have achieved also cannot be known by measurement. Furthermore, if there are those who copy this *Sūtra of the Infinite-Life Resolute Radiance King Tathāgata Dhāraṇī* and make obeisance and give offerings to it, such individuals in effect make obeisance and give offerings to all the Tathāgatas in the Buddha Lands in the ten directions. There is no difference."

At that time Śākyamuni, the World-Honored One, spoke in verse:

By cultivation accomplish the power of almsgiving.
By virtue of the power of almsgiving, one attains Buddhahood.
If one enters the fine [chamber of great compassion](#)
And one's ear hears briefly this Dhāraṇī,
Even though almsgiving is not yet fulfilled,
One will swiftly become the teacher to gods and humans.

By cultivation accomplish the power of observing the [precepts](#).
By virtue of the power of observing the precepts, one attains Buddhahood.
If one enters the fine chamber of great compassion
And one's ear hears briefly this Dhāraṇī,
Even though observing the precepts is not yet fulfilled,
One will swiftly become the teacher to gods and humans.

By cultivation accomplish the power of endurance.
By virtue of the power of endurance, one attains Buddhahood.

If one enters the fine chamber of great compassion
And one's ear hears briefly this Dhāraṇī,
Even though endurance is not yet fulfilled,
One will swiftly become the teacher to gods and humans.

By cultivation accomplish the power of energetic progress.
By virtue of the power of energetic progress, one attains Buddhahood.
If one enters the fine chamber of great compassion
And one's ear hears briefly this Dhāraṇī,
Even though energetic progress is not yet fulfilled,
One will swiftly become the teacher to gods and humans.

By cultivation accomplish the power of [dhyāna](#).
By virtue of the power of dhyāna, one attains Buddhahood.
If one enters the fine chamber of great compassion
And one's ear hears briefly this Dhāraṇī,
Even though dhyāna is not yet fulfilled,
One will swiftly become the teacher to gods and humans.

By cultivation accomplish the power of wisdom.
By virtue of the power of wisdom, one attains Buddhahood.
If one enters the fine chamber of great compassion,
And one's ear hears briefly this Dhāraṇī,
Even though the power of wisdom is not yet fulfilled,
One will swiftly become the teacher to gods and humans.

After the Buddha had pronounced this Sūtra, the great bhikṣus, Bodhisattvas, gods, humans, asuras, gandharvas, and others in the assembly, having heard what the Buddha had said, greatly rejoiced. They all believed in, accepted, and reverently carried out the teachings.

**—Buddha Pronounces the Mahāyāna Sūtra of the Holy Infinite-Life Resolute
Radiance King Tathāgata Dhāraṇī
Translated from the Chinese Canon, Vol. 19, Text no. 937**

*This mantra is copied from the Digital Sanskrit Buddhist Canon on the website of the [University of the West](#). Although the phrases in parentheses are not present in Text no. 937, in the Chinese Canon, they are included here because the Buddha says that this mantra is composed of 108 syllables.